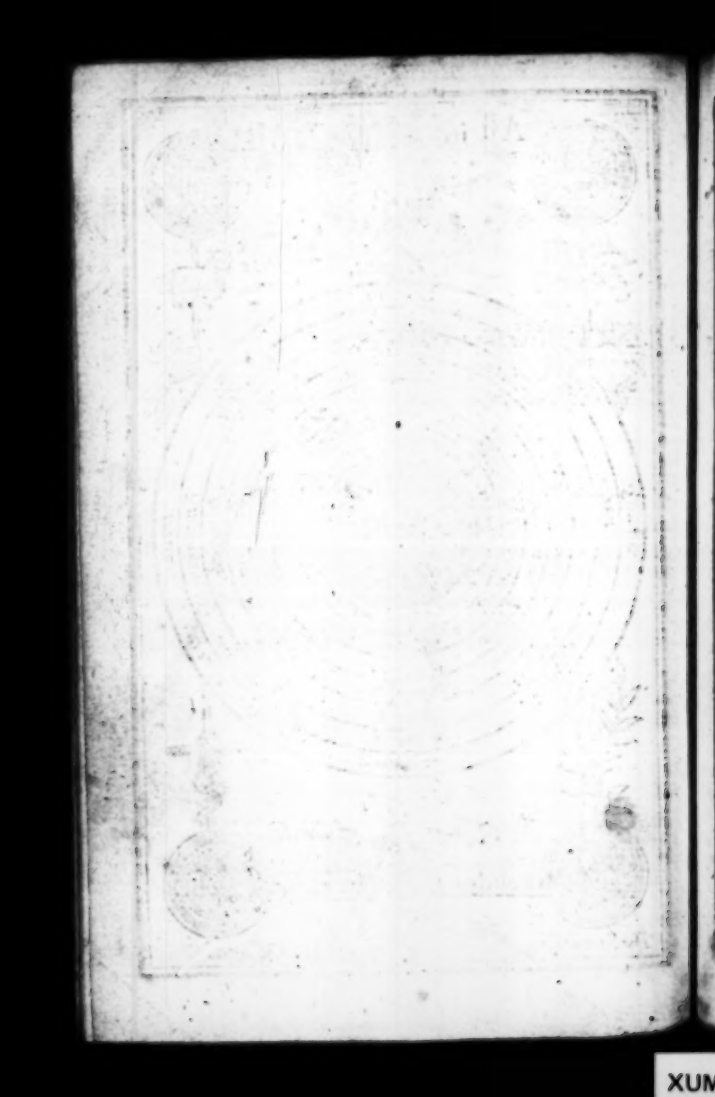
All in
All
Alpha,
Adam.
Noah.
Melchizedech.
Abraham.
Isaack.
Iaakob.
Ioseph.
Moses.
Aaron.
Ioshua.
Sampson.
Dauid.
Salomon.
Zerubbabell.
Tree of Life.
Noahs Arke.
Tabernacle.
Mercy Seat.
Altar.
Pascheal Lambe.
Lauer.
Shew-bread.
Candlestick.
Ephod.
Breast-plate.
Vrim & Thummim.
Rod of Aaron.
Tables of Stone.
Pot of Manna.
Ioshua.
Sampson.
Dauid.
Salomon.
Zerubbabell.
Sun.
Morning Starr.
Corner Stone.
Branch.
Dove.
Rose of Sharon.
Lilly of the Valley.
Iudah.
Lyon of the Tribe of Iudah.
Root of Iesse.
Ensigne.
Mighty Counsellor.
King of Kings.
Prince of Peace.
Sacrifice.
Lampe.
Manna.
Rock.
Pillar of Fire.
Brasen Serpent.
Emanuell.
Maranah.
Ieshua.
Sword.
Hand.
Scepter.
Christ
Omega,
Types & figures of Christ,
Nothing
Besides
X
P
without
Nothing
By Samuell Ward.



TO THE KING OF KINGS, AND Lord of Lords, Iesus Christ.

EVery good name is as precious ointment; but vnto the (oh CHRIST*) hath God giuen a name aboue all names in heauen and*

earth, annoynted thee with oyle aboue all thy fellowes. All thy garments smell of Mirrhe, Aloes, and Cassia; because of the sent of thy perfumes, thy name is a bundle of Mirrhe, cluster of Camphire, and as the smell of Libanus: But wee the sonnes of men, haue dull senses stuffed with earthly sauours. Oh therefore that thou, whom my soule loueth, wouldest shew thy

thy seruant, where that fragrant Spikenard is to bee found, which will cast a sauour all ouer thine house; and helpe him so to powre some small portion thereof vpon thine head, as might draw vs in the sauour of thine oyntment to runne after thee. Had he all the treasures and Iewels of the world, would hee not bestowe them vpon Altars and Crucifixes to thy ho-

nour, if thou likedst of any such seruices? But these vanities, hee knoweth full well, thy Iealousie abhorreth. This thou hast shewed him, that hee that praiseth thee, honoureth thee. Accept therefore, and prosper the Office of him that desireth not heereby to gaine a name on earth, who wisheth all his thoughts and workes may either honour thee, or dishonour himselfe;

feed

feed thy flocke, or mothes; who reckoneth himſelfe vnworthy to bee as one of thy whelpes, is willing to bee of no name or number, ſo thou mayeſt bee ALL IN ALL.

Guide thou my Pen, and it ſhall ſhew forth thy praiſe.

Guide thou my Pen, and
it shall flow forth thy
praise.

Colloss. 3. 11.

Christ is All in All.

A Magnificent title, a most ample and stately Style, too transcendent and comprehẽsiue for any creature, Man or Angell, due and fit onely for him, vpon whose head it is heere set, by his elect vessell, chosen of purpose to bee the Ensigne-bearer of his Name among the Nations, worthily

worthily honoured by *Augustine* for the best childe of grace, and faithfullest seruant of the Lord, because in all his writings hee affects nothing more; nothing else in a manner, then to aduance his name, as heere in the former part of the verse, to crie downe and nullifie all other excellencies whatsoeuer, that hee might in the latter, magnifie, or rather as you see omnifie his Lord and Master *Christ*, giuing the *Colossians* to vnderstand, that how euer there bee many things with men, of great and different esteeme, the aduantage of a Iew being much aboue a Gentile; the dignitie of a Grecian, aboue a Scythian, or Barbarian, many the priuiledges of a freeman, aboue a bond-slaue; yet all these with God, are nothing set by, who hath so set all his loue and good pleasure on his Sonne, that besides,

or

or out of him, hee regards no perſon, reſpecteth no circumſtance, but ſlights all as Ciphers of no value. Onely looke what there is of Chriſt in any man, either by imputation, or infuſion, ſo much is hee in Gods Books, with whom *Chriſt is All in All.*

The extent of which praiſe, that wee may the fullier comprehend, we may not meaſure *Pauls* phraſe by our owne ordinarie language, in which by common abuſe of ſpeech, wee lend it to euery thing wee meane to commend a little aboue the fellowes: As *Salomon*, ſpeaking after the ſenſe and faſhion of worldlings, *Bread* (ſayes he) *nouriſheth, Wine refreſheth, but Money is all in all.* It is not true of Chriſt onely, as a by-word, or prouerbiall commendation, but in the fulleſt racke, a Propoſition can bee ſtrained vnto in our apprehenſion: Eccleſ. 10.

and

and that in a twofold relation of *God and Man*. Looke what God can require for his satisfaction, or wee desire for our perfection, is so compleatly to be found in Christ, that it need not bee sought elsewhere.

With God, its true that worthy Patriarchs and Saints haue been some bodies; *Abraham* his friend, *Israel* a potent Prince with him, *Moses* a faithfull Steward in his house, *Noah*, *Samuel*, and *Daniel*, preuailing fauourites, that could doe something with him, but all through, and for the sake of the *Messias*, the Heire, the sonne of his desires, and good pleasure, in whom hee hath heaped vp the fulnesse of grace and treasures of all perfection.

Vnto vs sundrie things bee of some stead and vse in some cases in their seuerall times, places, and respects,

ſpects, but vnto all intents and effects of *Iuſtification*, *Sanctification*, and *Saluation*, in proſperitie, in aduerſitie, in life and death *Chriſt only is All in All.*

This *All-ſufficiencie* of Chriſt as it cannot bee eaſily conceiued, nor poſsiblie at once expreſſed, ſo hath not the Spirit of God, thought fit in one or a few Texts, after one or a fewe wayes, but throughout the Bible, at ſundrie times and manifold manners to ſet out the ſame vnto vs in types reall, in types perſonall, in propheſies, in plaine termes, in parables and ſimilitudes, in ſo much that *Count Anhalt* that Princely Preacher was wont to ſay, that the whole Scriptures, what were they els but ſwadling bands of the child *Ieſus?* hee beeing to bee found almoſt in euery Page, in euery verſe, and line.

Philip Camerarius in vita Comitis Anhaldini Paſtoris & Principis, &c.

Many

Many renowned persons, and things we reade Stories of, but the Spirit speaks not so much of them, as Allegorizeth of another, meaneth them on the by, and Christ on the maine, who is the Center, at which all of them, as severall lynes aime, and directly point at.

The tree of Life, the Arke of Noah, the Ladder of Iacob, and the rest of the like kind, what were they but Christ, whom because the world was not worthy so soone to see, nor God willing at once to shew so rich a Iewell: hee therefore inwrapped obscurely in these shaddowes, till in the fulnesse of time hee saw fit to reveale him in open Mirrour, directly by his Forerunner, pointing at him, *Behold the Lambe of God, &c.*

And because these were but dead types, not resembling to the life, him that was the Life of the world,

συναθροισμενος illa qui in fronte libri cernitur collectus ell ex Cyrilli Alexan. λογων libris 5, ex prosperi praefatio. nibus, ex Eusebii Caesariensis, Ioan Alberti, lib. 10. ex Andronici Constantini Dialogo contra Iudaeos & ex Guill. Scave.

world, and Lord of life, therefore all the Prophets, Kings and Priests of note, and the redeemers and benefactors of the Iewes, what were they but Pictures sent before of this Prince of Glory to follow after in his due time, and as Starres extinguishing their borrowed light at the appearance of the Sunne of Righteousnesse, to whom *Moses*, and *Elias*, in the persons, and stead of the rest, did their homage on Mount *Tabor*, as vnto the Sunne, and accomplishment of the Law, and Prophets.

Glosse Hebr. in Esay 52. Vide Pellicanū in Deut. 34.

To say nothing of the imaginary Gods, and proud Monarchs of the world, all whose swelling titles, which they vsurped in their coines Columnes, and Arches of Founders, Preseruers, Repayrers, Dictators, Consuls, &c. properly and of right belong to him, who alone is the Sauiour of his people, *King of*

Kings, mightie Counsellor, Prince of Peace, Righteousnesse, Immortalitie, onely blessed for euer.

In a word, this whole Vniuerse, this same great *All*, and all the things of mark and vse in it, as they were made by, for, and through him, and but for him should not haue been, could not continue. So doe they all willingly tender their seruices to illustrate his worth, as so many Gemmes to adorne and embroyder his apparell withall. The glorious Sunne, the bright morning Starre, bread the most necessary, wine the sweetest, water the most refreshing, the Rose of Sharon the fairest, all seruing in Scripture to adumbrate pieces and parcels of his infinite perfection; and doe not all ioyntly compounded, make vp an Idea of him, that is light indeed, bread and water of life indeede, the onely good, the

chiefe

chiefe good, the Sunne, the Authour, and Perfectour, the Roote, and Branch, the A, and ω, which two Letters, as they are the principall, initiall, and finall of the Alphabet, and comprehend in their Compasse all the residue, so are they Emblems of him that is eternitie it selfe, perfection it selfe, first and last, All in All.

Heare this, all you that worship the Beast and his image, and tell mee whether there can bee two *Alls* in all; and if this be Christs iust and incommunicable Title; what is to be thought of him that shall arrogate or assume it to himselfe? what else can he be but that *Man of Pride, Sonne of Perdition, euen that Antichrist.* The swelling Titles, whereby your *Gregory* foremarked out the Successour, are but modest ones in comparison of this blasphemy.

Vide Eglinum Iconism in Apocalypsin.

Vniuersalis Sacerdos. Epist. 30. ad Mauric. Reg. Ep. 6.

Yea, but was there euer mouth so full of abomination, that durst belch out; or eares so *Herodian*, that durst put vp such stuffe? Search and peruse your owne Records, and tell vs to whom these acclamations were vsed by your *Laterane Fathers*. *To thee is giuen all power in heauen and earth, thou art all in all.* Was it not your *Lyon* at his entrance into the Councell? And did that Beast either rend his garment, or slop his eares? at which its wonder the earth opened not to swallow quick both speaker and hearer, as the Chaire of *Hildebrand* rent asunder on a lesse occasion. Too little belike it was to be stiled by ordinarie Parrasites, the Shepheard of Shepheards, Spouse, and head of the Church, Oecumonicall Bishop, Prince of Priests, vnlesse hee might bee aduanced aboue all *Augusteitie* and *Deitie* in this

Vide orationem Gnathonicam Episcopi Patris Vacensis ad Leonem X. in vltimo Concil. Lateranens.

Bellar. de Pontifice Rom. lib. 2. cap. 31.

this most Hyperbolicall manner. What neede wee any further euidence of an *Antichrist?* shall there euer come a prouder monster out of the Tribe of *Dan?* or can *Lucifer* himselfe be more *Luciferian?* And yet forsooth this wretch to blind the eyes of such as will be deluded, will be called the *Seruant of seruants*, & al is made whole again, as if the Scriptures, & ancient moderne Writers had not forepainted out such an *Antichrist*, as should by all fraud of vnrighteousnes climbe into the Chaire of vniuersall pestilence, vnder the colour and vizard of Christ, Faith and Pietie, (without which the world would haue abhorred him, as the Deuill himselfe) vndermine Christ, and subuert the Faith, and ouerthrow all Religion, vnder the names of Christs *Vicar*, & *Vice-God*, become in effect *Antichrist*, and *Anti-God*.

Aug. lib. contra aduersarios legis cap. 12. Hylarius contra Auxentium paruus in Apoc. Gratianus in regia plaga.

Tu stes certa miserorum, Vere Mater Orphanorum, Tu leuamen oppressorum, Medicamen fortissimorum, omnibus es omnia. Calu. in Deut.

Somewhat more tollerable of the two, and yet blasphemously enough, doe they giue it to the blessed Virgin, in the Closes of their riming *Marials*, of whom I doubt not with *Caluin* to say, That if one could spit in her face, drag her by the haire of her head, or trample her vnder feet, shee would count it a lesse iniury, then to haue ascribed vnto her the diuine attributes of her Lord and Sauiour, who alone is the Eye by which wee see the Father, the mouth by whom wee speake to him, the hand by which hee distributes all his treasures of grace vnto vs, from whom so much is sacrilegiously detracted, as is superstitiously giuen to Saint, Angel, Man, Worke, Merit, or Creature what euer. Mad and blinde Idolaters are they, wittingly ignorant, that Christ of purpose trode the Winepresse alone, shed his blood alone

Ambros. de Isaak & anima, cap. 8.

Fax in Apoc.

alone, ſhed his blood alone vpon the Croſſe, implying to vs, that if wee ſhall mingle therewithall, his mothers milke, the blood of any Martyr, elſe, it looſeth its healing vertue, and turnes into bane and poyſon to our ſoules. This Eagles feathers will not abide blending with others; this Soueraigntie will not endure either paritie or prioritie; no *Iupiter* will Chriſt be, but a *Iehouah*; no Helper, but Authour and finiſher of our ſaluation. To all Hee Saints and Shee Saints, Merit and Freewill-mongers, ſhall hee not in his Iealouſie breake out and ſay, What haue I to doe with you? If you can doe all, or ought at all without mee, then let mee alone, let mee either bee Sauiour alone, Mediator alone, All in all, or none at all.

Bernard in Cantica. Lactantius.

Æſopus in vita.

But to leaue theſe ſelfe-couſned, and ſelfe-condemned Idolaters,

whose whole Church and Religion holds more of her Ladie, then of our Lord; leaues Christ the least of all to doe in matter of Merit and Saluation, well were it with many of vs, who professe and hold the precious faith of Christ aright in iudgement and doctrine, if in affection and practise hee were, I say, not All in all, but some body, and some thing. In our tongue, termes, and countenance, hee may be heard and seene, but in our liues and deedes, where is hee to bee found? As a Sauiour and Benefactor, many will owne him, but as a Lord and Law giuer, few doe know him; the prime of their loues, ioyes, seruices, their backe and belly, their Mammon, or any thing shall haue before him. Hee that should bee both *Alpha* and *Omega*, its well if hee bee the *Omega* of their thoughts and cares. May

Erasmus in Euangelio.

Sine Christo Christiani Barn.

it not be iuſtified of too too many, that an Hawke, or an Hound, a Dye, or Card, a Flowre in the Garden, a new Suite and faſhion of apparell, and ſuch other nifles and trifles are their All in All: with moſt and ſuch as are of the wiſer ſort of this generation, that which *Salomon* iuſtly calls Nothing, (for ſo hee peremptorily termes that, which miſerable men of this world place all their confidence in) call their *Pandora*, their *Iupiter*, worſhip as the great *Diana*, Empreſſe, and goddeſſe of the whole world, take away that from them, and take away All: the hauing of it makes them, the loofing of it vndoes them. Great I confeſſe is the power, and ample the commaund that Mammon hath in this world for many purpoſes, and in many caſes. But in the houre of ſickneſſe let *Nabal* call and crie vnto it and

Auguſt. de Ciuit. Dei.

and see if it can deliuer him in the euill day, and in distresse of conscience. Let *Iudas* see what comfort his money will afford him; in the day of Death and Iudgement, what does a penny and a pound, an emptie purse, and a full purse differ? Does not too too late experience teach them to cry out, All is vanitie, and force them with the Emperour *Seuerus* to say, I haue been all things, and it auailes nothing; if I had a thousand worlds, I would giue them to bee found of God in Christ. Worthily therefore did *Charles* the Great, change that old By-word of money into his Christian Symbole, *Christ reignes, Christ ouercomes, Christ triumphs, Christ is All in All.*

Sic vetus illud, Nummus regnat, nummus vincit, nummus imperat, mutauit Carolus magnus apud Rensuram.

All then let him bee in all our desires and wishes: Who is that wise Merchant, that hath heart large enough to conceiue and beleeue

leeue this? let him goe ſell all his nothing, that he may compaſſe this Pearle, barter his Bugles for this Diamond; verily all the Haberdaſh ſtuffe the whole pack of the world hath, is not worthy to bee valued with this Iewell, worthy of him thou canſt not bee, vnleſſe thou counts all droſſe and loſſe to gaine him, that is gaine in life and death, vnleſſe thou canſt as the Apoſtles, forſake all to follow him; yea, as diuers of the common ſort of his followers lay downe all at the Apoſtles feete for him, who layd downe himſelfe for vs, emptying himſelfe of his glorie, to fill vs with grace and glory: yea, vnleſſe thou canſt make nothing of thy ſelfe, and thine owne righteouſneſſe, which is the hardeſt thing in practice that may bee. Few or none I thinke there bee in the ſound of the Goſpell, but haue ſome

ſome faint and languide wiſhes, oh that Chriſt were mine. But would they know the reaſon why they attaine not the ſweet fruition and rauiſhing poſſeſſion of him, *I am his, and hee is mine.* The reaſon is becauſe he will not bee found, and had of ſuch as ſeeke but laſily, and coldly for him, that enquire not through the ſtreetes, as vndone without him; as had rather then want him, want all the world beſides, and crying as the Spouſe, *Where art thou whom my ſoule loueth, whom haue I in heauen like vnto thee? Men and brethren, what ſhall I doe that I may enioy him? Giue me Chriſt, or I die, draw mee that I may run after thee.*

Theſe are the affections that befit them that are like to bee ſpeeders. The ſluggard luſteth, and wanteth. He that deſires any thing aboue him, equally with him, or with-

without him, ſhall neuer obtaine him; he will bee wooed in the firſt place with all thy ſoule, ſtrength, and might, with all that is within thee, or not at all of thee.

All let him bee in all thy loues, and aboue all other beloueds; when thou haſt gotten him, thinke not enough to make much of him, but remember hee well deſerues to bee and muſt bee All in all. Take him not by the hand, but embrace him with both thine Armes of loue, and hold him with all thy might, loue him till thou be ſicke of loue for him: ſuch as will ſuffice any one ordinary obiect, wife, friend, health, or wealth, will not giue him content; nay, not a compound of many, but a Catholicon of all; as hee hath deſerued, ſo he deſeruedly challengeth. All thy weake Riuerets vnited, will ſcarce make one current ſtrong enough

enough for him. Hee that did all, suffered all, tooke all thine infirmities, finished all for thee, is it not reason he should be all in all, without any corriuall in all thy affections? Such as entertaine Princes, can neuer thinke they shew loue enough vnto them, and shall any thing bee enough for this Prince of our peace and saluation? I cannot but reuerence the memory of that reuerend Diuine, who beeing in a deepe muse, after some discourse that had passed of Christ, and teares trickling abundantly from his eyes before hee was aware, being vrged for the cause thereof, confessed ingenuously it was because hee could not draw his dull heart to prise Christ aright: A rare minde in Christians, who thinke euery little enough, and too much for him.

M. Wotton.

ALL let him bee in all our reference

rences and respects to others, yea in all our elections and valuations of wife, friends, companions, seruants, onely to prize Christ, and his Image, his Faith, and Graces, not kindred, not wealth, not greatnesse, not other parts, but onely the whole of a man, which is his Christianity; dare not to yoke thy selfe vnequally with any vntamed heyfer, that beares not his yoke: Spouse not but in the Lord; call none Father, Mother, or Brother, but such as hee did, that is, such as doe his Fathers will: set not poore *Lazarus* at the foote-stoole of thy heart, and *Dives* with his Gold Ring, and his Purple, in the throne of esteeme, lest Christ bee offended for hauing his glorious Gospell in respect of persons. Oh what a difficult vertue is this when it commeth to the practising, to ouersee and neglect all glistering

lures

lures, and ſtales of the fleſh, and to know no man for any ſuch carnall Capariſons, but to conſider him as a new creature in Chriſt, and delight thy ſelfe in them as the moſt excellent of the earth, the onely true Gentile, Noble, Worthies of the World. How royall and memorable was that practiſe of *Inge*, an ancient King of the *Danes* and *Veneds*, who making a ſtately feaſt, not as *Ahaſueroſh*, to ſhew the bountie of his owne, but the glory of Chriſtes Kingdome, ſet all his Nobles, which were at that time Pagans, and vnconuerted to the Chriſtian faith; in his Hall below, and certaine poore Chriſtians in his Preſence Chamber with himſelfe, with kingly cheare and attendance; at which they wondring, hee told them this, hee did not as King of the *Danes*, but as King of another world, wherein

theſe

these were his consorts and fellow-Princes: these hee saw with a spirituall eye, clad in white Robes, and worthy his company, to them he would giue Ciuill due in the regiment of the Common-wealth, but those he must loue and honour in his heart as beloued, and honored of God. A rare and noble Art recorded by three Historians worthy to be read, to the shame of our times, wherin men of meane greatnesse, know not how to shew the least respect to a Christian, or a Minister in the name of Christ, to account them worthy their company, whom they ought to haue in singular respect, and to accompt their very feete beautifull, for their Lord and Embassage sake, onely with this Proviso, that diuine and inuious adoration be not giuen, a fault on the other hand, common in Poperie, to their spirituall Fa-

Æneas Sylvius cap. 20. Europæ Antonius, lib. 3. Annalium Baronius, &c.

thers and Founders of orders and rules whom they obey and reuerence aboue Christ; as *Gualter* Gualt in 1. Cor. giues instance in a dooting Abbot of *Germany*, who snibbed a Nouice, for talking of Christ, and the Gospell, and not of the Rules of Saint *Francis*, and his owne Order; a common fault among Sectaries, who hold, vaunt and denominate themselues of this or that Man, of this or that Faction, whereas with God I dare boldly say, there is neither Caluenist nor Lutherane, Protestant nor Puritane, Conformitane, or Non-Conformitane, but faith and loue in Christ is *All in All.*

All let him be in all our ioyes, in stead of all other contents vnto vs good reason is it, that he should fill our hearts, that filleth All in all things. If hee bee ours, *Apollo* is ours, *Cephas* is ours, *Life* and *Death*, things

things present, and to come, the world and all is ours, we Christs, and Christ Gods. In him let our soules rest and reioyce; I say againe reioyce alwaies in him. If hee bee our Shepheard, what can woe want? If hee bee our Host, shall not our Table be furnished, and Cup ouerflow? If wee erre, is not hee our Way? If we doubt, is not hee the Truth? If wee faint, is not hee the Life? What losse should disturbe vs, what want distemper vs, so long as wee loose not Christ? What if God take away all, and giue vs his Sonne, how shall he not with him giue vs all things requisite? What other mysterie enabled Paul to want and abound, but the fruition of him, whose goodnes and greatnesse is such, that all accessions adde nothing, all defects detract nothing to the happinesse of him that enioyes him, who is *All in All.*

Paulinus Nolæ captâ à Barbaris precabatur ad dominum ne exsurgeret ob aurum & argentum, tu enim es mihi omnia. August. de Ciuit. Dei, lib. 1. c. 1. Fas tibi non est saluo Cæsare de fortunis quæri. Hoc incolumi nihil perdidisti non tantum secos oculos, sed & istos esse oportet, in hoc tibi omnia hic pro omnibus est. Seneca in consolatione ad Polybium, quanto aptius de Christo ad Christianum, &c.

Aboue all, All let him bee with vs in the maine of All, that is in the poynt of Iuſtification; there (bee ſure) we repoſe all our confidence in him alone, bewaring leaſt wee ſhare and part ſtakes with any act of our owne, yea, with any grace or worke of his in vs, leſt hee bee in vaine and of none effect vnto vs. This glorie will hee by no meanes endure; ſhould bee diuided with any coadiutor, concauſe, or co-partner what euer: nay, he takes it ill and indignely at our hands, if hauing him, we hold not our ſelues compleatly righteous in Gods ſight, if for want of this or that grace wee mourne ouermuch, hang downe our head, and will not bee comforted, as if his grace were not ſufficient for vs, as if he were not better then tenne, yea, then tenne thouſand graces vnto vs, if wee ſtand vpon this or that meaſure

sure of grace, twenty to one if we had that wee desire, wee would be full and rich, and stand in no need of him, who is the giuer of all grace, or that wee would be prouder of the gift, then of the Author of euery good gift, and not rest in him that is our wisdome, our righteousnesse, and redemption.

All let him be in all the graces of Sanctification, who onely indeed is the very life and soule of them all. What is knowledge but Heathenish science, if hee bee not the obiect, whom to know is eternall life? What is faith, and trust, and hope in God? if not in & through Christ, but a Iewish wild vngrounded confidence? Patience, but a Stoicall blockishnesse? Temperance, and all the whole beauty of vertues, but either naturall qualities, or morall habits vnacceptable to God, vnprofitable to our

selues, foure Grapes, glistring vices, if Christ bee not the formе of them, without whom there is no qualitie that God reckneth in vs, where Christ is not the roote: wherefore as Apothecaries sweeten all their Confections with Sugar, and perfume their Cordials with Muske, so let vs grace all our graces in Christ, without whom, fooles wee are to pride our selues in any thing that Nature, Custome, or Education hath done for vs, in comparison of that influence wee receiue, and of those rayes that come from this Sun of Righteousnesse. Fooles are wee, when wanting grace, power, or strength to ouercome in, or doe well: to seeke supply any where else, saue of him, of whose fulnes all the Saints that euer were receiued grace for grace. Who would goe to the Packe, when hee

may

may goe to the Warehouſe, who would fetch water at the Ceſtern, when he may haue it at the Spring head better cheape.

All let him be in all our deeds, whether we eat or drinke, whether wee pray, read, or meditate, giue Almes, or worke in our callings, let all bee done in the name of our Lord Ieſus, begun with his leaue, performed with his aide, and concluded to his glory, without whom wee can doe nothing, no more then the bird can flye without wings, the Ship ſaile without wind or tyde, the body moue without the ſoule: whatſoeuer good workes we doe with an eye from him, and a skew vnto our owne names; the more paine wee take, the more penaltie of pride belongs vnto vs, the more coſt, the more loſſe; wee and our moneys ſhall periſh together, whereas the leaſt Cup of cold *Macarius.*

cold water giuen for his sake, who knowes our workes, and the intent of our workes, shall not loose the reward: Verely, who would be so foolish as to doe any worke to any other pay-master, or who so vngratfull, that would not doe any worke that he should require that hath so well deserued to command more then all wee are, or can doe. Is he All in All with vs, If we dare deny him any thing. I commend not the discretion, but admire the fidelitie and zeale of that renowned *Feare*, who neuer would deny Beggar that asked in his Name: Then are works good works, *When the loue of Christ constraines vs to them*, and when Christs cause is more then all the world besides; especially, If when all is done, all the thankes and praise of the Deed redound to him. That pollicie is remarkable in the Apostles cure of

the Creeple, and in Saint *Paul*, in that he would neuer suffer any part of the repute or honor of any his acts or labours, rest vpon his owne head, but repells it forcibly from himselfe, and reflects it carefully vpon his Lord Christ: *Not I; not I, but the grace of Christ in mee, I live not, but Christ in me.* In which *Not*, saiyes *Bradwardine*, there lies a great deale of subtiltie, like that of *Ioab*, that when hee had fought the Field, and gotten the vppre hand, sent for *David* to carry away the credit of the *Victory*. Oh how difficult is this for vs, not to lurch some part of the praise, and suffer peeces of the Sacrifice to cleave to our owne nets and yarne. Whereas in truth, our deepest wisdome and strongest policie lay in this, not to glorie in our wisdome or strength, but to glory in the Lord, who worketh All in All things.

All, let him bee in all our thoughts and speeches, how happy were it if he were neuer out of our sight and minds, but that our soules were directed towards him, and fixed on him; as the Sunne-flowre towards the Sunne, the Iron to the Load-stone, the Load-stone to the Pole-starre. Hath he not for that purpose resembled himselfe to all familiar and obuious obiects; *Musculus & Brentius in Iohannem.* to the Light, that so often as wee open our eyes wee might behold him; to Bread, Water and Wine, that in all our repasts wee might feed on him; to the Doore, that in all our out and ingoing, wee might haue him in remembrance; *Bernard.* how happy if our tongues would ouer runne vpon that name, which is Hony in the mouth, melodie in the eare, Iubilee in the heart. Let the Mariner prate of the windes, the Merchant of his gaine, the Husb-

Husbandman of his Oxen. Bee thou a *Pithagorean* to all the would, and a *Peripatetian* to Christ, mute to all vanities, and eloquent onely to Christ, that gaue man his tongue and his speech? How doth *Paul* delight to record it and harpe vpon it eleuen times in tenne verses, which *Chrysostome* first tooke notice off, 1. *Corinth.* 1. 10. And how doth worthy *Fiue* grieue to foresee and foretell that, which wee heare and see come to passe, that mens discourses would bee taken vp about trifles and nilles, as if all Religion lay in the slight and pursuit of one circumstance of opinion; how heartely doth hee pray, and vehemently wish that men would leaue iangling about Ceremonies, and spend their talke vpon him that is the Substance, that learned men would write of Christ, vnlearned men study of him

Nolans.

Philosophi ad conciones de Christo crucifixo.

him, Preachers make him the Scope and Subiect of all their preaching. And what elſe indeed is our Office, but to eleuate, not a piece of Bread, as the Romiſh Prieſts, but Chriſt in our Doctrine; to trauell in birth till hee bee formed in a people, to crucifie him in their eyes by liuely preaching his Death, and Paſſion. The old Emblem of Saint *Chriſtopher*, intending nothing elſe but a Preacher wading through the ſea of this world, ſtaying on the Staffe of Faith, and lifting vp CHRIST aloft to bee ſeene of men. What elſe gained *Iohn*, the name of the Diuine, and *Paul* of a wiſe Maſter Builder, but that hee regarded not as the faſhion is now adayes, to haue his Reading, Memory, or Eloquution, but Chriſt knowne, and him crucified, and to build the Church skilfully, laying

Philip Melanct. in Rhetor.

ing

ing the foundation vpon this Rock of which if we hold our peace, the rocks themselues will cry. This being the summe of our Art & tasks, by the helpe of Christ, to preach the Gospel of Christ, to the praise of Christ, without whom a Sermon is no Sermon, Preaching no preaching.

Luther.

Perkins in Prophetica.

The summe of the summe of All is, that the whole dutie of all men is, to giue themselues wholly to Christ, to sacrifice, not a legge, or an arme, or any other piece, but soule, spirit, and bodie, and all that is within vs; the fat, the inwards, the head and hoofe, and all as an holocaust to him dedicating deuoting our selues to his seruice all the dayes and houres of our liues, that all our dayes may bee Lords dayes. To whom when wee haue so done, yet must wee know we haue giuen him so much

Nacies genus de Spiritu.

lesse

lesse then his due, as wee wormes and wretched sinners are lesse then the Sonne of God, who knew no sinne. To him therefore let vs liue, to him therefore let vs die. So let vs liue to him, that wee may dye in him, & breathe out our soules most willingly into his hands, with the like affection that *Iohn* of *Alexandria*, surnamed the *Almoner*, for his bountie is reported to haue done; who when hee had distributed all hee had to the poore, and made euen with his reuenues, as his fashion was yeerely to doe in his best health, thanked God hee had now nothing left but his Lord and Master Christ, whom he longed to see with; and would now with vnlymed, and vntangled wings flie vnto: or as in fewer words *Peter* of old, and *Lambert* of later times, *Nothing but Christ*, *nothing but Christ*.

A concluding Supplication to CHRIST.

THOu oh Lord Christ alone, that knoweſt how little account I make of this little honour and ſeruice I haue done vnto thee. How farre it is from mee to think I haue ſayd or written any thing worthy of thee, and yet doe nothing doubt but thou likeſt and accepteſt well of what I haue done, becauſe I know it came of thee, that I ſhould haue the leaſt will or skill to doe it. Now therfore what is it I haue to petition

tion vnto thee for, but that as thou alone art worthy of that poore all that I am and can; so thou wouldest please to take possession, not of any corner, or nimme, but of the whole temple of my soule, and tabernacle of my body. Thou who scourgest out of thy Fathers House buyers and sellers, who turnedst out the mourners out of *Iairus* his doores, chase out of my heart all carnal desires and delights, troublesome passions, roote out all thorny cares, cause euery proud thought, and high imagination to fall as *Dagon* before thee, that thou

maiest inuest thy selfe in thine owne Throne, rule and raigne as sole Commaunder of my will and affections, dwell in thine owne Shrine, adorne it here with thy grace, till thou repleniſh it with thy glory, euen till thou thy selfe resignest vp thy Scepter to thy Father and God, become All in All.

LVTHERS Prayer at his death.

THee, O Christ haue I knowne, thee haue I loued, thee haue I taught, thee haue I trusted, into thy hands doe I commend my spirit.

Augustinus.

Omnis mea Copia extra *Christum egestas est.*

Paulinus Nolanus Augustini coætaneus & familiaris.

VIta Deus nostra ligno mea vita pependit,
Vt staret mea vita Deo: quid vita rependam
Pro vita tibi Christe mea? nisi sorte salutis
Accipiam calicem, quo te mea dextra propinet,
Vt sacro mortis preciosæ proluar haustu.
Sed quid agam? neque si proprium dem corpus in ignes,
Vilescamq; mihi, nec sanguine debita fusa
Iusta tibi soluam, quia me reddam tibi pro me.

Quis

Quis tibi penſet amor? Dominus mea forma ſuiſti,
Vt ſeruus tua forma forem, ſic ſemper ero impar, &c.
Hac tibi Chriſte tamen tenui fragilique paratu
Pro nobis facimus, toto quem corpore mundus
Non capit, Auguſtum cui Cœlum, tex. raque punctum eſt, &c.

Felicis Natali 9.

Tu precor oh ſanx Chriſte meis innaſcere fibris,
Vt mihi viua tua vena reſultet aqua.
Qui te Chriſte bibent dulci torrente refecti,
Non ſitient vltra ſed tamen & ſitient.
Totus enim dulcedo Deus, dilectio Chriſte es,
Vnde replere magis quam ſatiare potes
Ingiſtuus ſemper biberis, turbamque ſitimque,
Potantum exhauſto largior exuperas.

Idem de cæſo puero.

Te Domine ergo Deus panem fontem-
que salutis,
Semper & esurient & sitient animæ.

Idem ad Ausonium.

Quod enim tenere, vel bonum, aut ve-
rum queamus,
qui non tenent summi caput,
Verbumq; sonitum & sanctum Deum?
quem nemo nisi in Christo videt.
Hic veritatis lumen est, vitæ via,
vis, mens, manus, virtus patris,
Sol æquitatis, fons bonorum, flos Dei,
manus Dei, mundi fator,
Mortalitatis vita, nostræ mors mali,
magister hic virtutis est.
Deus est, pro nobis natus, pro nobis homo
nos induendo se exuit. &c.
Tetor, nostra ture Domini vendicui
et cuda, et or.s, & tempera.
Se cogitari, intelligi, credi, legi,
se vult sineri, & diligi, &c.
Cum multa sint quibus per virtum
egemus, ut eis, supremum, lumine, almum-

to, vestibus, ipsis naturæ facultatibus et membris, sit tamen vt nullius vsum ex omnibus semper & ad omnia desideremus, sed nunc illud, nunc illud adhibeamus, alias alio ad præsentem inseruiente necessitatem; vestem quippe induimus quæ alimoniam non præbet, sed cibum appetentibus aliud quærendum est: contingere seu tractare cupientibus manus sufficit, sed cum fungi facultate oportet nihil commodat. At Saluator in ipso vsu membris sic semper & omnimodis adest, vt quibuscunque eorum necessitatibus consulat, & ipse sit omnia, nec alio se vertere, nec aliud de quærere quidquam sinat, non enim egent aliquo Sancti quod ipse non sit, generat nimirum ipsos, educat, alit & lumen ipsis est & vestis idem, alter simplex alimentum, panis, aqua, vngumentum, vestimentum, via, et via terminus, membra nos sumus, ipse caput, seruandus est? Ipse seruat vnà, præclare vocamur? præses & arbiter certaminis,

taminis, vincimus? ipse mox corona est, sic vndecunque mentem nostram ad seipsum adnertit, suaui tyrannide ad se solum trahens, sibi solicapulans & astringens, nec ad aliud effundi, nec vllius rei amore implicari patitur: ipse domum cordis implet, qui cœlum & terrã implet, et omnia in omnibus.

Nicolaus Cabasilas de vita in Christo lib. 1. Bibl. Patrum, tom. 13.

Quid obsecro summum bonum in omnibus et per omnia quaeritis, eo vno neglecto qui omnia est in omnibus? Quare requiem animabus vestris quaeritis, & non inuenitis? nisi quia perperam ibi quaeritis vbi non est, extra Christũ quod in eo solacii. Ideoq; carbones pro thesauro, arcam pro pretio, munusculum pro amica, gaudiola pro Amasio, vestigia pro cerno, phantasmata pro rebus, nubeculam pro Iunone, ancillulas pro Penelope, umbram pro corpore, viam pro patria,

media

media profine, ſtillas tenuiſſimas pro ſuauitatis abyſſo, vanitatem pro veritate amplexamini. Hugo de Sancto Victore in Eccleſiaſtem.

Vna ſalus, & nulla ſalus confidere mundo,
Vera ſalus Chriſto credere, & vna ſalus.

Chriſt all alone Saluation brings,
All other are deceitfull things.

FINIS.

LONDON,
Printed by *Aug. Mathewes* for *Iohn Marriott*, and *Iohn Griſmand.*
1622.